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THE AMERICAN MISSIONARY.

"To the Poor the Gospel is Preached."

JUNE, 1878.

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THE

AMERICAN MISSIONARY.

VOL. XXXII. JUNE, 1878. No. 6.

American Missionary Association.

As will be seen elsewhere, our new missionaries arrived at Freetown, Sierra Leone, May 23d, just one month from the date of their leaving New York by steamer for England. They had only the ordinary discomforts of a sea voyage, and reached their destination in good condition. Their first impressions of the new field seem to be quite favorable, and their desire to be to enter on the new work at once. We look to the Lord of the harvest for His blessing on the lives and labors of all those who have gone from us to the Mendi Mission.

We read with unfeigned regret of the disasters and delays which the English and Scotch missionaries have met with, in attempting to begin their new work in Central Africa. The expedition of the London Missionary Society was, from July to January last, trying to push its way with its supplies to its destination on Lake Tanganyika, but was obliged to encamp for the rainy season at Kirasa, only about one-third of the way. It is hoped that during the present year they may reach the lake, and establish themselves there. The mission of the Free and United Presbyterian Churches is in danger of being driven from its station at Livingstonia, on Lake Nyanza, by so insignificant an enemy as a fly. The bite of the tsetse, deadly to all domestic animals, has sadly impoverished them, impeded their industrial operations, and curtailed their usefulness in advancing the civilization of Africa. The station may have to be moved. A new site must be sought with great care, which will not be liable to this pest.

In South Africa another missionary institution has been endangered by the Caffre War, three English officials having been murdered not far away; while missionaries Smith and O'Neill, of the Church Missionary Society in Central Africa, have been killed by hostile natives, on their way back to Uganda, the capital of King M'tesa. We believe that our forces at Good Hope and Avery are not liable to any of these perils. The station is accessible and reached; no deadly venom is in the insect life around them, nor are there unfriendly nations near. Only the dangers common to such regions are there to threaten them. And yet we must not set our hopes too high, or base them too confidently on any of the uncertainties which the future still holds. In a land of delays we know not what may hinder; amid a thousand possibilities, we cannot tell what peril lurks. Our hope is in the Lord—that He will suffer no evil to befall them, but give them strength for patient continuance in well-doing.

Our friends at Talladega College miss their names from the Institutions we mentioned in the May MISSIONARY, as needing greatly, and at once, enlarged accommodations. We did not mention their wants, as indeed we did not other important needs; and perhaps the reason was, as they suggest, because, appreciating the strain laid upon our resources this year, they have considerately refrained from pressing the case which, last year, they laid before us. They say "It is difficult for us to see how any institutions in the South can be in more pressing need than we of a new dormitory."

Mr. Whidby's fears that a colored delegate to the Atlanta Sunday-school Convention would be either "lionized or snubbed" to that extent that it would be better for him not to come, proved to be not well grounded. The warned man did not come; but, fortunately, another did, of similar complexion, and that from Texas. He was received and treated just as the others were, and he behaved as well. The fact is, they were much busier devising for Sunday-school work than applying a color metre to each other's faces. We are very glad the Texas brother was there.

PRINCIPLES AND PLANS.

—This Association does not affirm that races, any more than individuals, are equal in physical or mental fibre and development. Some races, as well as individuals, are manifestly below others in some respects. All that we claim is, that all men shall be regarded as equal *before God and the Law;* and that hence, in all churches of Christ, no distinction be made, on account of race or color; and also that, in the enactment and administration of the laws of the land, all races be equally protected in person and property, and that whatever immunities or privileges are granted to one, be extended to all.

—This Association does not found exclusively colored churches. They are only exclusive because they are not exclusive. They are open to all races, and hence but few white persons unite with them. But, while the work of the Association has been principally among the colored people in the South, as being at present most accessible, yet it has always favored the establishment of churches, mainly white, where the distribution of population calls for them, and which allow colored persons freely to unite with them. Thus, the early efforts of John G. Fee, its first missionary in the South, was in the formation of white churches in Kentucky. So, also, the counsel of its officers was sought and given in the organization of the Second (or white) Congregational Church in Chattanooga, Tenn. Its first minister was Rev. J. A. Thome, a life-long friend of the A. M. A., and at one time its agent in Great Britain. The Congregational Church in Jacksonville, Fla., was organized, and its house dedicated, under the auspices of Rev. C. L. Woodworth, its Boston Secretary, who spent a month in Jacksonville preaching and laboring for that purpose. Not long since, the Association appointed a missionary in Kentucky, who has surveyed the field in the vicinity of Berea College, and expects to organize five or six churches, to which he will preach in turn until each can sustain a minister. These will be mainly white churches, but open to colored people. In like manner, the Association has promised missionary aid to a church, of similar character, about to be organized in San Antonio, Texas.

—The educational institutions of the A. M. A. in the South are in order to its religious work in America and Africa. Its best and most promising churches are established near the schools and colleges, and receive intelligence and strength from them. These schools furnish hundreds of Christian teachers, who instruct thousands of pupils

in day and Sunday-schools, and carry a salutary influence into the homes, churches and neighborhoods where they reside. The schools and theological departments also send out many ministers and missionaries, who carry the Gospel to their people in the South and in Africa.

—The work of the Association is a providential growth, each part having a relation to the whole, and its plans, while at present embracing mainly the "Despised Races," as they have been called, are restricted in principle to no race or continent.

DEPARTURE OF THE "AZOR."

The departure of the *Azor* with the first instalment of the African exodus, from Charleston, S. C., marks an epoch in the history of the colored race.

It may have been a question in some minds whether the freedman could be aroused by the missionary spirit. By some, even of the teachers in our schools, fears have been felt that, perhaps, the call for missionaries might come and the people not be ready to respond. The question is decided that, whenever this call shall be made, there will be no lack of men. We have more to fear now from unbridled enthusiasm than from want of zeal.

This African Exodus Association had its origin, undoubtedly, among disaffected politicians, but it soon became a sort of religious crusade. It gained but little progress among the people, until the idea was suggested that it be made a missionary enterprise. From the time the *Azor* sailed into the harbor until her departure, on the 21st of April, with her living freight for Liberia, the wharves and streets of the city were thronged with people of all sexes and ages, eager to view the African "Mayflower." Hundreds, who had engaged their passages months before, were left behind, for want of room. How long this enthusiasm will continue, and what may be the success of this first company, of course are questions to be answered by and by. We dare not venture any prophecy, either good or evil. It is an experiment, some features of which are not in the line of our ideas; but if, in the providence of God, it shall prove to be to Africa what the Pilgrim enterprise has been to America, we shall rejoice. We should prefer to have a different class of emigrants undertake this work, and lay the foundation of African civilization upon a broader foundation. Our object is to raise up men of intelligence, and sound and broad religious principle, for this work, and we naturally look with some anxiety to the effect of turning loose in Africa the freedman, as we find him in the South at present. We hope for the best, however, and shall pray for the success of the movement, that God may overrule all our fears, and make it for good. This one question we are glad to have settled, as we think it is by this movement, that there is no lack of enthusiasm in the negro heart for his fatherland; and that, when the call shall come for more laborers in that field, we shall have this enthusiasm on our side.

THE INDIAN BOYS AT HAMPTON.

Visitors to St. Augustine, Fla., during the last three years have been directed to Capt. Pratt's Indians as among the objects of interest in Fort Marion. There they were carried, as prisoners of war, in the spring of 1875, after the terrible massacres which had taken place in the Indian Territory by the Five Tribes. They went South, each with his legs fastened to a log with chains. They were filled with hatred over their real or fancied wrongs. One jumped from the cars, and was shot by the guard; one killed himself on the way. They wore only their Indian blankets, and had great brass hoops in their ears. They knew no word of English. It was their good fortune to fall into the hands of a Christian army officer, who, by his skill in management, and patience in seek-

ing to do them good, at length won their confidence, and succeeded, with the help of a few benevolent ladies, in teaching them some of the simplest elements of civilization and learning. A few of them can read very well.

At the end of their second year, Mrs. Dr. Caruthers, of Tarrytown, N. Y., who had been teaching among them, determined to secure, if possible, the education of two young men of her class. She obtained permission from the Indian Commission, and raised money for the purpose. Other means and offers of help came in. At length it was found that twenty-two of them desired to go to school. They are now discharged from their imprisonment. The old chiefs go back to their people, greatly changed for the better. Fifteen of the young men were left at Hampton, April 13th, to be educated in the Normal Institute. They have begun their regular studies, and have been detailed to various departments of work, in shop and on farm. They seem perfectly happy and contented, and their new comrades treat them with kindness and consideration.

Here is another of those curious comminglings, and crossings of lines, of which life is so full, and yet which never cease to surprise us. The African and the Indian meet at Hampton, to be trained together, to be intelligent citizens and Christians, and the teachers of their people. Thus the two races are brought face to face—"the two races whose past involves America's greatest responsibilities; whose future, some of her hardest problems."

It costs $115 to keep one of these Indian boys at Hampton for a year—that, with what he is able to earn by his labor. This amount has been pledged by individuals alone, or together, for the education of most of the number. Mrs. Caruthers, having done so much, has asked the A. M. A., through its President and its Secretary, to assume the tuition of one of her wards, and the Executive Committee desire to do so; and Zone-ke-nh, twenty-one years of age, of the Kiowa tribe, will go to Hampton, in addition to those already there, as the pupil of the Association, if some of our friends, who may be especially interested in the elevation of the Indians, will make up this small amount, and help on this work, in which the elements are combined of romance, beneficence, and personality.

A SUNDAY-SCHOOL CONCERT.

Nothing is more welcome in these days than new ideas for use in Sunday-schools. What to do with the Concert, has been a question which has perplexed teachers and superintendents year after year, as the months come, one after another, in rapid succession. The verses containing "faith" and "hope" and "heaven" must be nearly all learned now in some quarters, and the new suggestion is, try a Missionary Concert, or, if you please, an American Missionary Concert.

But, how shall it be done? The answer is at hand. The pattern, even, can be sent, like Demorest's or Butterick's, in paper and by mail. We have one in our hands, about six inches by eight, four pages. It consists of a series of questions and answers (prepared originally by Rev. A. E. Winship, of Somerville, Mass.) upon the nature and the work of the A. M. A., and we are almost surprised to find so much valuable and exact information compacted in this form, and in so taking and interesting a shape. Coupled with this is a small sheet collection of eight or ten Jubilee Songs, to be sung at intervals during the Catechetical Exercise. We hear that this exercise has been used with great interest and success in several Sunday-schools at and near Boston; and we commend, most cordially, the thought and plan to the consideration and use of Superintendents and Presidents of Missionary Societies. The twenty-sixth article in the programme is a collection, and a legend instructing generous youth how to address their gifts to us. A new edition is in preparation, or in press. The questions and songs may be ob-

tained in quantity, on application to District Secretary Woodworth, at the Congregational House, Boston.

District Secretary Powell has issued recently, from Chicago, an appeal to the Sunday-schools in behalf of the "Colored Student's Aid Fund." He says: "It is estimated that we are reaching (by student and graduate teachers) not less than a hundred thousand children in the South. But there are two millions of them to be reached." He urges every Sunday-school to help in this good work. To know, is the first step toward supplying the want.

AN EDUCATED MINISTRY.

It is quite remarkable that the uneducated ministers among the colored people of the South should be in such earnest sympathy with the work of educating their people. Occasionally, we hear one intimate that he is a trumpet for the Lord to "toot" through, and express fear that the tone of the instrument might be injured by the application of science; but the expression of such sentiments is rare.

In the dark days, when States did not allow people of a certain color to read, or any one to teach them, preachers were *born*, not *made*. The wether of the flock put a bell around his own neck, and led off. As the Indian who could bring home from the war-path the most scalps, or from the hunt the greatest amount of venison or furs, was the man for chief; so the exhorter who could pick up the most texts of Scripture, and evolve from his own understanding the greatest amount of rhetoric, and with arrows of his own manufacture pierce the largest number of souls, was the minister by universal consent.

Schools do not make brains; they only develop and bring out what Nature implanted in a man. Leaders by the voice of God need not fear those made leaders by the voice of a theological seminary. They who, by their quickness of perception, tact and experience, control men, need not fear that those who depend chiefly upon ability gained from books will steal the hearts of their people.

Now, in saying all this, as the expression of my own thoughts, as well as the felt sentiments of the uneducated ministers among the colored people, I have no intention of placing a low estimate upon the schools. These uncultured giants might have attained to a larger growth, if they had been supplied with good mental nourishment, and no one feels this more than they. The BEST minister combines natural ability of a high order with liberal culture. The tendency of the times is toward an educated ministry; and although the present pastors of the flocks may be secure in their places without learning, the next generation will insist upon education in their ministers.

PROF. T. N. CHASE, IN THE *Christian Recorder*.

ATLANTA AND FISK UNIVERSITIES.

A recent visit to these institutions has resulted in some observations, which may be worthy of record. The location of both is unsurpassed. In these cities Atlanta and Fisk Universities occupy, respectively, two of the most commanding and beautiful sites. They are seen from afar, a perpetual reminder of the importance of the work they represent. The buildings of both institutions are good; Jubilee Hall surpassingly so. Our party approached it late in the evening, when it was lighted from top to bottom, as the students were studying in their rooms. "Hallelujah!" cried one of our number, enthusiastically, "God be praised for this great lighthouse in the South." And not one of us looked upon it without emotion.

The teachers in both institutions are among the choicest of educated Christian people. A more intelligent, cultivated and consecrated body of instructors it would be

hard to find. They are doing their work at much personal sacrifice. Their social privileges in both cities are few or none at all, and some of them, for the sake of the work they are in, have refused tempting offers from Northern schools. They are teaching the colored race from a high sense of duty, and are filled with a missionary enthusiasm in their work. Often did the eye flash and the face glow, as they spoke of the trials and advancement of their pupils.

The students in these institutions are, of course, the flower of the colored race. Only those are likely to undertake so many years of study, with the self-denials involved, who have, to begin with, tolerably clear ideas of the privileges of an education, and in whom are unusual elements of character. They are procuring an education under great difficulties. There are few to encourage them or aid them. But they are eager to fit themselves for future usefulness, and burdened with a longing to help their race. They work, therefore, with an enthusiasm needing little urging or government. It is not strange, then, that when both teacher and scholar are fired with a religious fervor, the results should be unusually favorable.

Among these results in both institutions, the good order is specially noticeable. At the table, where teachers and scholars eat together, all stand quietly till the teacher in charge takes his seat. There is no loud talking or laughing, but, while no restraints are put on conversation, only a gentle murmur of voices, which does not prevent the slightest signal from being heard. The least tap of a bell suffices to dismiss the hundred or more boarders from the tables. In passing through the school-room at Fisk University, we noticed that no teacher was present, though perfect order was maintained. "Have you no instructor or monitor here," we asked, "to secure good order?" "Why, no, sir," one replied, wonderingly, "we do not wish to be disorderly." We could but recall certain days of our own student life when, if our instructor chanced to step out of the room for a moment, there were instantly missiles flying about, and students darting here and there.

There is a striking degree of refinement among the students. They impress one at a glance as ladies and gentlemen. There is nothing about them, in dress, or manner or language, to offend the most fastidious. Never was there a better illustration than at these institutions of the power of a Christian education to change the whole character and appearance. A cultivated soul shines out from these dark faces, and, in our admiration for the soul, we totally forget the color of the skin.

The education of these students is rapidly progressing. We must remember that most of them were born in slavery, and have learned to read since the war. A generation or two must pass before we can see the results of life-long training in schools. What we now see, however, is sufficiently surprising. It would be hard to find at the North better teachers or better schools than the two Universities of which we speak; and their influence over the pupils is marvelous. Many of the recitations were very fine. The normal training of Fisk University seemed to deserve special commendation. We were also much pleased at a recitation in Xenophon's *Memorabilia*, in which three young men were reciting to one of their own race, a graduate of the University—Miss Laura S. Cary. It would not be strange if this were the first instance of the kind in the history of the world. Perhaps a more valuable evidence of educational progress than recitations was the correctness of speech and richness of thought manifest in the conversations and remarks of the students. We were permitted to be present at a prayer-meeting, in which students of both sexes took part freely. There are few pastors in the North who would not be glad of such clear thought and apt expression in their meetings as we there heard.

The discipline of these institutions evidently giving the pupils rare qualities of earnestness and self-reliance. Undoubtedly those who have these qualities inborn are

the ones who are most likely to be in the schools But once in the course of study, all the influences tend to develop a manly and persevering spirit. The students are accustomed every summer to scatter through the South, in search of schools. These, in most of the States, they do not find ready to their hand. There are few organized schools and few school-houses for the colored people outside the cities. The University students desirous of a school must first hunt up children who will agree to come; then secure the use of some little colored church at the cross-roads, or, perhaps, of a vacant log-cabin; then they must obtain permission of the county commissioner to teach the school. It evidently requires courage and resolution to succeed under such circumstances, and yet these students earn every summer, in from three to five months of teaching, about a hundred dollars apiece. Sometimes parents are willing and able to educate their children, without throwing them thus on their own resources. After Fisk University was established, a colored man bought land near by, built him a comfortable house, and made his home there, with the express purpose of educating his large family of children. But such cases are rare. The youth who desire an education generally are obliged to secure the means themselves. We were much touched with the story of one young lady (as truly so as any in our Northern seminaries), who, at the age of fourteen, determined to go to Fisk University, and went to teaching till she had earned the means. For five years she has been securing an education, paying her way by teaching every summer. Another student was pointed out to us, whose persistence under difficulties is still more remarkable. For the work of two successive summers, he has been unable to collect a dollar of the money due him; and for last summer's work, when he was able to get a school that would pay only half the average sum, he has as yet received only a small portion of what he has earned. And yet he is not discouraged, but works on cheerfully. At Fisk University, Mrs. A. K. Spence is making efforts to secure gifts from Sabbath-schools in the North, to supplement the meagre sums earned by the students. One hundred and fifty dollars annually will carry a student through. (We heard a gentleman say that it cost his son a thousand dollars a year at a Northern college.) If any Sabbath-school desires to assume the additional fifty dollars for the support of one of these pupils, Mrs. Spence will be glad to receive a letter on the subject. The great trouble is to induce the students to receive aid. They are eager to do for themselves. Recently, some kind words were addressed them by a visitor, on the subject of self-reliance. "Oh," said one of the teachers, "it is a pity he said that; it was natural he should, but he does not know them. It made them wince, and we shall have harder work than ever to persuade them to receive the help they need."

We were greatly pleased at the piety of the students in both institutions. Most of them, particularly among the boarders, are earnest and consistent Christians. We were much moved at some of their prayers, they were so tender, earnest and child-like. The prayer of one of their number is still treasured up in the memory of the instructors. Jubilee Hall had just been completed. It seemed a paradise to the colored people. A farewell meeting was held in the old dingy barracks, in the centre of Nashville, where the school had hitherto met. It was then that one of the students prayed—"O Lord, Thou knowest how eager we are to enter this beautiful new building; but if Thou wilt not go with us, we do not wish to go. Unless Thou wilt go, also, let us stay here." The Lord did go with them, and they have enjoyed frequent seasons of revival ever since.

The aims of these students are very high. They justly feel that the elevation of nearly five millions of people rests largely on them. They have a worthy ambition to be the leaders of their race in everything pure and noble. Conjoined with this, a new ambition has recently fired their hearts. The four students who have just gone from

Fisk University to Africa have left behind them an enthusiasm for missionary work. The students are now praying and planning for the conversion of Africa by missionaries of their own color. There is nothing that so lifts up a people as a definite and high aim. These students justly feel that in this land, and abroad, there is work for them to do. A glorious future lies within their reach, and the fact stimulates them to faithful study and gives them Christian manliness, as could nothing else.

It was a grief to us to learn that a shadow of financial anxiety hung over Fisk University. Funds that were relied upon from Great Britain for current expenses had failed, and retrenchment, where expenses had already been cut down to the quick, was under consideration. Surely the friends of this noble Institution will not let it suffer.

REV. ADDISON P. FOSTER.

NEWS FROM THE CHURCHES.

HAMPTON, VA.—Four students received to the church by profession May 5th. One of the Indian students lately received gives evidence of Christian character.

RALEIGH, N. C.—"Our church has shared with others in a revival blessing this spring." Twenty were received to the church April 8th, which now numbers 72. Mr. Smith, the pastor, writes: "There are several of the young men connected with our church and school who are anxious that I should teach them theology. I think, if I can get some simple, cheap work on that subject, that I will form them into a class, and have them recite two or three times a week. I want to do all I can to help the young men on."

ORANGEBURG, S. C.—Mr. and Mrs. W. L. Johnson have been two years in this church and school. The church membership has increased two-thirds. Two members received in April. Sunday-school thriving and increasing, and feeding the church. A Woman's Foreign Missionary Association is organized, and has contributed to the A. M. A. debt, and missions in India and Africa. Fifteen have been in training for teachers this year.

BYRON, GA.—"The church is active; Sunday-school increasing in numbers steadily. A day-school will soon be opened. Young people are asking for prayers every Sunday evening."

SAVANNAH, GA.—One of the workers in Savannah writes: "Our church work is very encouraging. The Sabbath-school is splendid. I have twenty boys from twelve to sixteen years of age in my class, and am deeply interested in them. Never before, since I have been here, has the church been so prosperous."

MARION, ALA.—The Sabbath audiences are steadily increasing. Three or four are to unite with the church at the next Communion.

FLORENCE, ALA.—Mr. L. C. Anderson reports the attendance on church services good, and one member received on profession at his last visit.

ABBEVILLE, LA.—The church has been holding special meetings, crowded every night. Two have been received to membership; others are under deep conviction. Rev. Charles E. Smith is the pastor.

MEMPHIS, TENN.—A genuine interest is manifested in the teachings of God's word, and a higher standard of personal godliness sought. "The question, how to utilize the combined power of the Church for its own unification and enlargement, is discussed in the prayer-meetings with growing frequency, and manifestly deepening interest. The church has passed in safety and triumph through its financial straits, deficiencies have been made up, current expenses provided for, and a small surplus is on hand for the summer demands.

ITEMS FROM THE SCHOOLS.

Charleston, S. C.—The Avery Normal Institute held its thirteenth anniversary April 17th. The school numbers 294. The pupils were examined in Natural Philosophy, Grammar, Arithmetic, Botany, Physiology, Spelling, Mental Arithmetic, History, Latin, Grammatical Analysis, Reading, Geography, Algebra, Writing, etc.; and an exhibition was held the following day, with music and recitations, to the great delight of a large assembly.

Macon, Ga.—The school building was dedicated, with the chapel, March 24. There are three rooms occupying the ground floor of the building. The large one will seat 110 pupils; the smaller, or recitation-rooms, twenty-five or thirty each. The whole building is lighted with gas and heated by a furnace. Mr. Harrington writes:—"We are credited by the people of the city—by the white people, especially—with having the prettiest chapel and school-rooms in the State."

Forsyth, Ga.—School-house built last year—"a two-story building, without a chimney, plastering, or even laths." Occupied since February last. Attendance good. "A deep concern about the most familiar truths of the Bible has led to a short lecture every morning," by Mr. Jackson, the teacher. That the young people can only stay in school two or three months at a time, is the greatest drawback. The white people are very kind, and respond generously to every call for aid.

Cuthbert, Ga.—There has been going on for over two weeks a glorious revival. Nearly all the pupils of the school are converted; all of the highest class but one, and that one an inquirer. Three ministers are attending school regularly. A reading-room has been opened. Mr. Wright divides his efforts between the two (Methodist and Baptist) Sunday-schools of the place.

Fort Valley, Ga.—The day-school is improving by degrees. The Sunday-school is growing rapidly. The cold weather has prevented many from coming out, but the prospect is that very soon the school will be crowded. A small sum is in hand, with which to purchase catechisms and lesson-papers.

New Orleans, La.—"The year has been in every way delightful and profitable. God has blessed us in every department of our work. Every month, and indeed every week, has brought some new expression of the Divine favor. Upon our catalogue, soon to be issued, between 280 and 300 names will appear, and they represent as good a class of students as were ever gathered in the University. So much for numerical success. What is better, there has been entire harmony and affectionate co-operation in the Faculty."

Mobile, Ala., Emerson Institute.—The new two-story brick building, 34x64, with wings 10x21, was dedicated May 1st with exercises of great interest. A full account was received just too late to be inserted in this number, but in good time for the July Missionary.

GENERAL NOTES.

The Negro.

—We were misled by a usually reliable authority in regard to the income of the Peabody Educational Fund. In 1866, its trustees distributed, in eight States, $35,400; in 1873, in ten States, $137,150; and in 1877, $89,400. We give the figures from their report, and take the largest and smallest.

—April 21st, the barque *Azor* sailed from Charleston, S. C., with 250 emigrants, one-fifth being children. They go under the auspices of the Liberian Exodus Associa-

tion to Boporo, about sixty miles north-east from Monrovia. It is intended to purchase a steamship to make regular trips to Monrovia. A reporter from the Charleston *News and Courier* accompanies the *Azor*.

—Mr. Orcutt, General Secretary of the American Colonization Society, writes that vessels will sail under their auspices in June and November. He fears for the new exodus movement, as having more zeal than knowledge; and remarks that, "at the very outset, they were subjected to disappointments and annoyances, which evinced the need of a competent controlling agency in the management of their affairs."

—A meeting of colored men was held at Washington, a few weeks ago, to organize a colony for the West, and measures were taken to promote that object. They denounced the Liberian exodus.

—Senator Ingalls has written a letter, in which he promises to all the colored people who may choose to emigrate thither, a cordial welcome to Kansas, the protection of her laws, and equal facilities for education.

—"We starve and pinch the American Missionary Association, giving little more than $200,000 a year towards founding Christian schools, and planting Christian pulpits, among four million freedmen, in the pit of ignorance and degradation; we do little to speak of among the Celestial pagans on the Pacific slope; and our labor among the Indians is light. But our Romish friends are now said to be spending $600,000 a year among the freedmen, among whom they have 150,000 pupils under priestly schools. There are 137 Catholic missionaries and teachers among the Indians."—*President E. P. Tenney, Colorado College.*

—"The Roman Catholic Church has purchased a tract of 7,000 acres of land within nine miles of Chase City, Va., and propose to colonize it, and educate the freedmen, on the industrial farm plan."—*Evangelist.*

—A correspondent of the *Christian Observer* is informed that there are twenty-five Romish schools in the three States of Louisiana, Mississippi, and Alabama, with free board and tuition.

—The following is the closing sentence of an affidavit, signed by Gen. Lopez Analto, and sworn to before a U. S. Commissioner in Florida:

"I further declare and say, to the best of my knowledge and belief, that there are ne groes from the United States at different places on the Island of Cuba, who are to this day held as slaves, shipped from the United States, under various pretexts, since the rebellion in the United States, and upon American vessels."

The investigation of this matter was interrupted by the sudden death of Judge Leonard.

—The delays, and partial defeat, of the various Central African Missions, are referred to on an editorial page.

—One of the results to be anticipated from the establishment of new missionary stations in the interior of Africa, is the effect which such civilized settlements among the hunting-grounds of the slave-traders will have in suppressing that terrible evil. It is still the whole business of thousands to buy or steal Circassian, Abyssinian, and negro boys and, especially, girls.

The Chinaman.

—In the United States Circuit Court, at San Francisco, Judge Sawyer has rendered a decision, in the case of the Chinaman who applied for naturalization papers, holding that Chinamen are not white persons within the meaning of the term as used in the Naturalization Laws, and are not entitled to become citizens. "White," he holds to be equiva-

lent to Caucasian; and that, by exact construction of the provision, all but white persons, and persons of African nativity and descent, are excluded forever from citizenship. The case will probably be appealed.

—We commend the story of Yung Wing, as told by Rev. Joseph Twichell, in his recent lecture at New Haven, to those who are either hopeful or hopeless as to the Chinese in America. Under his care, the Chinese Government is expending annually $100,000 in maintaining about 120 Chinese boys at schools in Connecticut, where they are receiving a thorough course of education.

—The Chinese in San Francisco paid, in 1866–67, more than $42,000 in school taxes. California law omits Mongolian children from the apportionment of school funds, refuses them admission to the common-schools, and opens no schools for them. Thirteen hundred Chinamen have petitioned the Legislature for separate schools for their three thousand children of proper age. Such are provided for those of African and Indian descent. The petition was at once laid on the table. A leading paper stigmatized it as a dangerous and aggressive indication of a movement on their part to "obtain larger wages," and showing a desire "to mingle their youth with ours, with a view, doubtless, to more thorough assimilation in the body politic." And yet, the burden of the complaints against them has been that they will not assimilate, and will work cheap! If consistency is a jewel, it is evidently not a "California diamond."

—A correspondent of the *Intelligencer* asserts that the opposition to the Chinaman is instigated mainly by the liquor-sellers and the Roman Catholic priests, neither of whom has John any use for, and whose patrons he displaces.

—A Chinese church is to be organized at Oakland, Cal., composed in part of members from Dr. Eells' church, and the mission under the care of Rev. J. M. Condit. This is the second church in California, all the members of which are Chinese.

—Prof. Mooar in *Evangelist:* "Our greatest danger in regard to this problem is not that the Chinaman will be too pagan for us, but that we shall fail to be Christian enough for him."

The Indian.

—A writer in the *Advance* says that there are 6,500 persons in the Indian Territory, formerly slaves of the Choctaws and Chickasaws. The treaty of 1866 provided for their citizenship among the tribes, and an allotment of fifty acres of land to each. In the first Indian Legislature after the treaty, a law was passed refusing to comply with the treaty; so that, in the land where they were born, and where they toiled in slavery to enrich their masters, they can own no land, cannot send their children to the nation's schools, are not permitted to vote, and have no protection from, nor access to, the Indian courts of law. So, the big fish eat the little fish, all the way down.

—The various plans for organizing the Indian Territory under a territorial government, are in the face of solemn treaties, and the opposition of the various tribes to whom it has been promised. It is only another of the wrongs to which the poor Indian has been subjected by the cupidity of his white neighbors, and their disregard of the rights of so-called inferior races.

—The Bill creating the Territory of Oklohama has been agreed upon by the House Committee on Territories.

—As to the rebel Indians, Gen. Sheridan allows a Nez Percés prisoner to go to the Canadian frontier, to offer immunity from punishment to the fugitives of that tribe, if they surrender to the military. Some have left Sitting Bull, and refused to fight with him longer. A band are raiding in Texas, in the neighborhood of Fort Ewell.

The Bannocks at Lemhi Agency, in Idaho, complain that the agent has defrauded them, and threaten trouble. To Sitting Bull's inquiries about peace, Gen. Miles answers that, when the Indians give up their ponies and guns, they will receive cattle and other property of greater value; and that when peace is made, the Government will provide for them, as it does for all friendly Indians.

—The Nez Percés Indians take a Turkish bath every morning.—See Leavenworth *Times*. The *Christian Recorder* (A. M. E.) says: "No people can go down who make a plentiful use of soap and water."

THE FREEDMEN.

STRAIGHT UNIVERSITY,

New Orleans, Louisiana.

REV. W. S. ALEXANDER, PRESIDENT.

The Institution was incorporated June 25th, 1869, and the first school building was completed in February, 1870. The American Missionary Association and the Freedmen's Bureau co-operated in the establishment of the University. From the first, great numbers flocked to the school to enjoy its advantages, so that the capacity of the building was taxed to its utmost. The eagerness of the freedmen for education in 1870, and the two or three years following, was, perhaps, more intense and general than now. Between three and four thousand have been enrolled as students in the University during the eight years of its existence.

It bears the name of Hon. Seymour Straight, of Ohio, who is one of its steadfast friends and benefactors.

LOCATION.

New Orleans, a city of 220,000 inhabitants, of whom 80,000 are colored people, is a most important point to be occupied in missionary work among the freedmen. As the commercial centre of the South-west—as the great cotton, sugar, and rice market of the Union—it outranks all others. In its intimate connections by river, bayou, and railroad with the most thickly populated negro districts of the old slave States, it is second to none. Texas, Mississippi, and Florida are constantly adding to the negro population of Louisiana. By the census of 1875 there were 369,000 colored people in this State, and each year swells the number. Already it is fifty-five per cent. of the entire population. Without disparagement to any other section, we claim, also, that the colored population of New Orleans represents the highest intelligence yet attained by the race in America. It includes the genuine African, the mulatto, the quadroon, the octaroon, and yet other shades andgrades; and in this mingling of races we see, also, the diffusion of intelligence, and a corresponding increase in the capacity of culture and development. It would require the quick eye of an "expert" to detect, in the fair complexion and delicate features of many who throng our churches and schools, the faintest trace of African descent. Without speculating upon the cause, certain it is that we find among the colored people of the Crescent City a quickness of intelligence, and a capacity for the best culture and the noblest development, and withal a thirst for knowledge, which is worthy of our best sympathy and most generous benevolence.

THE RESULTS WE HOPE TO ACCOMPLISH.

In a word, our aim is Education, in its broadest and best meaning. The elevation, the prosperity, the highest manhood, and the co-ordinate rank of the African race in America, in the friendly rivalry of races, are still in the future—whether in the near or remote future, depends largely upon the race itself to determine. Education, under Divine guidance, is the gateway to that longed-for future. That I mean education as allied with religion, will be assumed. That the race is not educated,

is by no fault of theirs. That they desire education, is to their credit. To help them to this education is both our duty and our privilege.

The courses of study in this Institution include in the Academic Department, the Collegiate, the Normal, and the Preparatory; and in the Professional Department, the Theological and the Law.

We have a preparatory course, that we may secure better material for the higher courses. In the Normal course, special attention is given to those studies which will furnish young men and women with the education needed in the various branches of business life open to them, and which especially will qualify them as teachers, for which there is, and must continue to be, a great demand. In the Collegiate Department—which includes, among other studies, the higher Mathematics, Mental and Moral Philosophy, and Latin—a higher grade and wider scope of studies will be added so soon as there is a demand for them. The school is yet in its infancy, and the number of those who are fitted to pursue to advantage the highest grade of studies is, of course, very limited.

LAW DEPARTMENT.

An able corps of Professors has been secured. Jurists of reputation and successful practice at the bar of Louisiana have kindly offered their services, with little hope of adequate compensation, and every facility is provided for young men of talent, who are attracted by the profession of the law, to fit themselves for honorable and successful practice. Regular graduates from this department, at the conclusion of a two years' course of study, and a well sustained examination, are admitted to the bar of New Orleans, with authority to practice in all the courts of the Commonwealth.

THEOLOGICAL DEPARTMENT.

College graduates, who can be instructed in the original languages in which the Scriptures were written, are greatly desired, and until they can be secured, this department will but partially accomplish the object for which it was organized. The churches need thoroughly educated ministers, with carefully cultivated minds, who can intelligently preach the word. The degree of suffering for the lack of such ministers cannot be told. In the meantime, it is our aim to make the best use of the material we have, and transform it from a state of utter crudeness to one of partial fitness for the present demands of the churches. Men of piety and ability to speak and to teach are received, and advanced as far and as rapidly as their imperfect preparatory education will admit. Louisiana, with a colored population of 370,000, is ripe for a glorious spiritual harvest. The churches are calling in vain for intelligent laborers to go forth into the harvest. I wish the prospect was brighter for a large class of intelligent, spiritual, and enthusiastic students to enter this department, and to lift it to a high grade of usefulness.

THE NEW UNIVERSITY.

The building on Esplanade street, built in 1870, was entirely destroyed by fire February 16th, 1877. Since that disastrous event, our sessions have been held in Central Church, which is also the property of the American Missionary Association. A new site, more convenient and attractive, was purchased in January last. It is located on Canal street, the most beautiful avenue in New Orleans. It comprises a half square of land, 150 feet front by 310 feet in depth. The new building, for whose design great credit is due to Prof. Thomas N. Chase, while not adhering strictly to any style of architecture, may be classed as *Italian*, as it approaches more nearly to that order. The dimensions of the building are 72 feet by 51½ feet. The five large recitation rooms are 30 feet by 50½ feet. The halls are 10 feet in width. The building is conveniently arranged, and all the requirements of the school, we think, have been anticipated in its design. The funds at the disposal of the Association did not admit of ornamentation; but the building, when completed, will be substantial, convenient, and comely. It will be ready for dedication and occupation at the opening of the fall

term, October 1st. Grateful as we are for this new structure, we are not satisfied; neither should the friends of the freedmen in the North be satisfied. Straight University, in order to fill the measure of its usefulness, and cultivate the territory open to its occupation, must furnish accommodations for students from abroad—from towns outside of New-Orleans, and from adjoining States. It must have *dormitories*. Two buildings, one on either side of the main building, are urgently needed, and at the earliest possible day. Then, when our group of buildings are completed, we can invite and welcome the best talent of the race, at whatever distance from New Orleans it may be found. Then our beloved University will become, among the educational institutions of the South-west—and especially of the Gulf States—the magnet, attracting to itself the best in intellect, in heart, and in promise of future good.

VIRGINIA.

Additions to the Church—An Indian's Creed—A Good Beginning.

REV. RICHARD TOLMAN, HAMPTON.

Four students united with the church by profession the first Sabbath in May. It is several years since any Communion season has passed without some additions to the church.

The fifteen Indians who have lately joined the school have taken hold of study and of manual labor with commendable zeal, and give promise of becoming good teachers and guides of their race. One of them now shows evidence of Christian character. Their promptness and decision, as to the duties required of them, were put to the test in reference to the use of tobacco, to which they were so strongly attached that, as one of them said:—"There are three things I love: I love God; I love Jesus; I love smoke." When asked if they would comply with the rules of the school, prohibiting the use of tobacco, after considering the matter awhile in silence, one of them gave an expressive sign that he would cut loose from tobacco; and then all the others gave the same significant pledge—a pledge which, their teacher assures us, they will never break.

SOUTH CAROLINA.

History of "Avery" Graduates.

PROF. A. W. FARNHAM, CHARLESTON, S. C.

Avery Normal Institute was organized in Charleston, S. C., October, 1865. The first formal graduation occurred in June, 1872, at which time eleven young people received diplomas from the Institute. A class has been graduated each succeeding year, numbering as follows: In 1873, fourteen; 1874, six; 1875, fifteen; 1876, nineteen (including one post-graduate); 1877, twenty-two—giving a total of eighty-six. Of this number, death has taken five.

Our school aims to fit its graduates to be competent teachers. Forty-six have been engaged in the public schools of the State—schools first in rank, in scholarship, and discipline. Forty-one of the forty-six are teaching to-day; seventeen hold State certificates.

One young man of the class of 1872 is an ordained minister. He was also graduated at South Carolina University in 1877. Another from that class, and one from the succeeding class, are studying with the ministry in view—one at Madison University, New York, the other at Atlanta University, Georgia. Three others from later classes are in higher institutions, preparing themselves to preach the Gospel.

Our graduates bid fair to represent all the professions. One is in Howard University, studying medicine, and one in the leading Normal school of our county, preparing for teaching. The total number in higher institutions is seven, while four more have already received the degree of A. B. Five others were in South Carolina University when it closed its doors. These young men were ready to enter the Junior year of the College course when their studies were so abruptly ended. With one exception, they are teaching.

Thirty-eight of our graduates are members of Evangelical churches; twenty at present are engaged in Sunday-school work.

"By their fruits ye shall know them." But is this all that Avery has done? No! Her influence has pervaded the homes of hundreds, and the lives of thousands. Her light has shone in every quarter of the State; and other lands are destined to share in her gifts, for the good ship Azor is carrying three of her pupils to "Afric's sunny fountains."

The questions are often asked: "What per cent. of your school is brown?" "Don't the browns receive instruction more readily than the blacks?" The query, in the minds of so many, has led to an actual count of the graduates with regard to color, which gives: *Black*, 19; *brown*, 55; *fair*, 12. But, "the Lord is the maker of them all;" nor is He "a respecter of persons." We sow "beside all waters." "What shall the harvest be?"

GEORGIA.

Pilgrim Church and Sunday-School—Band of Hope—Twichell School.

REV. JOHN H. H. SENGSTACKE, WOODVILLE.

This small settlement of colored people is situated three miles west of Savannah, Ga. It was bought by a Northern agent, and divided into half-acre lots, which are now selling, on the instalment plan, for seventy-five dollars each. The houses are very small and uncomfortable; but since the American Missionary Association has erected a new meeting-house and parsonage, the people have commenced to put up better dwellings, and a strong love for home comforts is gradually taking hold upon the masses. The inhabitants of Woodville obtain a living by selling in the city market, or laboring in gardens and on rice plantations. In this settlement there are two groceries, and three on its border, where strong drink is sold, even on the Lord's day.

The only house of worship in this place is the Pilgrim Congregational Church. This church was organized in 1871 as the Woodville Church, and re-organized in 1875 as the Pilgrim Church. A new site was chosen, and the present meeting-house was erected in the same year. This church has been a great blessing to the people. A deep religious feeling has prevailed in our midst, and many have become savingly acquainted with the Lord Jesus Christ. Rev. Mr. Markham is deeply interested in this little church, and a great assistant to the young pastor in charge. A revival is still in progress; twenty persons have been recently added to the church, and seven are waiting to be received at the next Communion.

The Sabbath-school is prospering. We have no well qualified teachers as yet, but Twichell School is preparing instructors for this work. We need lesson papers and other papers. Who will help us in this direction? Our Band of Hope consists of both adults and children. This society is working hard to save men from a drunkard's grave, and hell. It has much opposition to overcome. The rum-sellers and whisky-drinking church-people are its worst enemies.

TWICHELL SCHOOL.—This school is held in the church, and is taught by the pastor. Through the benevolence of the A. M. A. and the Congregational Church Sabbath-school at Grand Rapids, Mich., we have been able to instruct hundreds of children, and it is pleasing to know that our labor has not been in vain, for many of the little ones are rejoicing in Christ the Lord. Mrs. S. N. M., of Dubuque, Iowa, "the Merry Workers," at Grand Rapids, Mich., and other Northern friends, deserve our sincere thanks for the deep interest they have taken in this work. Every effort put forth in the name of Jesus to elevate this ignorant people deserves the heartiest encouragement.

School Children Farming — Their Parents Buying Farms.

SEABORN SNELSON, MCINTOSH.

Our school is very small, as it always is at this season of the year, the children having to assist their parents in farming. For that reason, during the summer months of the previous years, we have had to teach about two hours at night, for the benefit of those who could not come in the daytime.

We have not yet commenced night-school this year, though it is desired by many.

There are many children in our neighborhood who belong to our school, but we find it very difficult to get all, or the most of them, to attend school regularly. We have a pretty good average attendance, but do not at all times have the same scholars, which causes much discord and delay.

The children seem to be anxious to learn, but it is done in the midst of hardships which are uncommon to children in many other places. The older people are not as much interested in the education of their children as they should be, by a great deal.

Only two schools for the colored children are kept up during the year in this county, namely, Second Midway and Old Midway. There are other places I know of in this county, where much might be done in the way of instructing the people in the right way, and they would be very glad to receive it; but the aid is wanting.

About two-thirds of the colored people in this county are trying to buy land, and really some have succeeded in so doing; but it is done by about four years' *hard* labor and strict economy. There is very little money in this county, and it will be so until the colored people pay for and take possession of these lands. After a couple of years they will be able to do much for themselves in many ways.

A Growing School—A Literary Society.

COSMO P. JORDAN, MARIETTA.

The Mission School at Marietta was opened Oct. 15th, 1877, with four pupils only. The 2d day of January, 1878, there were fourteen. The end of January found a roll of thirty-seven, which has steadily increased to seventy-two. It may be seen that the growth of this school was not very rapid, from the fact that it was opposed by many of the colored people in the city. But the more water they threw on this little spark, the brighter and faster it burned, till it has become a centre of attraction. Friends of this work are fast multiplying, and the future seems bright.

My school is composed of some very bright and promising young men and women, seven of whom go out every summer to teach. The studies are spelling, reading, writing, geography, composition, grammar, and arithmetic.

To this work is attached a literary society, known as the Junto, the exercises of which consist of reading, speaking, discussions, and singing. It was likewise opposed, but is now as largely attended as any church in the city.

MISSISSIPPI.

An Old School—Temperance Work—The Gourd Family.

MISS ANNA HARWOOD, GRENADA.

Our school, in age, ranks among the older ones, having been established in the Spring of 1866, and we have been its teachers continuously up to the present time. First, we were missionary teachers; after a time the Freedmen's Bureau lent us its aid, until the organization of free schools by the State; thereafter, we taught the public school until last year.

During all these years of varying fortunes our school has steadily progressed, until there has grown up around us a generation of young people, not great, nor wise, nor learned, only as they are compared with those who have gone before them; but, standing out from the blackness of darkness of twelve years ago, they furnish a bright and hopeful outlook.

We organized a Temperance society early in our work here, and it has never died out. We, several years ago, gave the control into the hands of the young people, being only members, for service, when needed. They have changed names, and banners, and badges more than once—just now it is blue ribbon—but the object has always been the same. Our Sunday-school has always claimed our best efforts, and we are glad to know that more than two-thirds of our older scholars are professing Christians. But the work done is but a drop

compared with that which is not done. We have lived to see very many hopes and dreams fade out, and to learn that manhood and womanhood are not plants of the gourd family—Jonah's kind, at least. The knowledge of what we have not done, and cannot do, is sometimes very hard to bear; and, perhaps, we have thus learned to do what we can the more gladly, feeling sure that we, ourselves, grow thereby. And maybe this is a part of the work, for we, too, are our Father's children.

THEOLOGICAL DEPARTMENT OF HOWARD UNIVERSITY.

Its Catholicity—Closing Exercises.

The year of the Theological Department of Howard University has just closed. This department is under the joint care and support of the Presbytery of Washington, and of the American Missionary Association. The former sustains Rev. L. Westcott, as Professor of Revealed Theology and Biblical History, and Rev. A. W. Pitzer, D. D., as Professor of Biblical Studies and Moral Science; the latter supplies the instruction given by the President, Rev. Wm. W. Patton, D, D., in Natural Theology, the Evidences of Revealed Religion, and Hebrew, and by Rev. John G. Butler, D. D., in Pastoral Theology, Church History, and Homiletics. The theological students this year have numbered thirty-two. These are in all stages of preparation for their expected work. Several are already ministers, and are preaching, every Sunday, as pastors of colored churches in Washington; but, having had no early advantages, they are making up deficiencies as best they can.

The theological students come from seven different denominations, while their instructors represent four. This is an unusual illustration of Christian union, and shows how much can be done, on a simple evangelical basis, for meeting the pressing wants of the colored population of our land. The work needs to be conducted on a broad, generous basis. We can thus introduce a powerful leaven of truth and righteousness where it is especially needed. The plan of instruction has been, to meet the special wants of each individual according to his age, his forwardness or backwardness of study, the time that he could remain, etc. Such as have enjoyed a classical education, are encouraged to take the regular three years' course pursued in all theological seminaries. Others are taught what is found to be most needed to fit them for their work, in the form of English studies. Six have studied the Hebrew this year, and they passed a creditable examination in the grammar, and in translation, averaging quite as well as ordinary white students in theological institutions. These students also attend the Bible-class conducted by the president on the morning of the Lord's day, and his preaching service in the afternoon, in the latter of which he has lately, in a series of discourses, pointed out the weakness and absurdity of modern skepticism, as an antidote to the influence of the infidel lecturer, popularly called "Bob" Ingersoll, who has taken up his abode in Washington.

Although the theological students have numbered thirty-two this year, it so happens that but one has completed his course; and as a distinguished clergyman who, it was hoped, would deliver the address at the anniversary, failed us at too late a moment to substitute any one else, the closing exercises took the form of a debate by eight of the young men, on this question: "Has a church a right to make total abstinence from intoxicating drinks a condition of membership?" This point was debated with much earnestness and shrewdness, and arguments, *pro* and *con*, were drawn ingeniously from reason and Scripture in a way which testified favorably to the abilities of the speakers. One of the Judges of the Supreme Court of the United States takes a deep interest in this department of the University, and lately expressed himself emphatically in favor of encouraging and endowing it, as an important means of elevating the colored ministry and churches of all denominations. Its friends anticipate for it a future bright with usefulness.

THE INTERNATIONAL SUNDAY-SCHOOL CONVENTION.

MRS. T. N. CHASE, ATLANTA.

As gems are valued by their rarity, so you can imagine how such a gathering as the Sunday-school Convention seemed to us in Georgia.

We were favored, not more by hearing the appointed speakers in the great Convention, than by the personal presence and good words of many of its delegates in our own school-room. Gen. Fisk, who has given not only his name, but his heart and hand to our Fisk University, took Atlanta and the Convention by storm with his happy address of welcome. It seems to me our young men can never lose the inspiration of hope and courage that must have come to them from him, whose youthful struggles had even exceeded many of their own. Then we heard Dr. H. M. Parsons. All who ever listened to him will understand how, at the close of his words, we felt that, next to the Rock Christ Jesus, there was not beneath the sun so firm a foundation as our blessed Bible. Another day, Dr. McVicar, a college president from Montreal, warned us of the Jesuits, with an earnestness such as, perhaps, only a good Scotch Presbyterian could feel. Then we had "Hope Ledyard," the charming correspondent, whose young life seems too exquisitely moulded to have always escaped the loving Father's crucible.

Best of all, we had good words from many not heard in the Convention, and, perhaps, unknown to fame. There was Judge Harman, of Oswego. How his clear eye took in the large possibilities of our work, and how his great heart went out toward us! As he warned us of the perils of a life without Jesus, and the depths of despair into which life's trials could plunge a soul unsupported by the Everlasting Arms, his peaceful face and silvery hair assuring us he knew whereof he affirmed, some of us had rare glimpses into the blessed beyond. The words of Rev. A. P. Foster, Dr. Tully, and several that I was prevented from hearing, so lifted both teachers and pupils above the plane of plodding school life, that we almost trembled to look down. The fact that many such men, of kindred mind and heart, filled the silent pews of the Convention, seemed to me the secret of its power. We had heard as good papers from other platforms, but the sight of such a body, all delighting in the Master's command, "Feed My lambs," was enough to send us to our homes feeling, as one of our girls expressed it, "I know I shall be a better woman for having attended the Convention."

In response to an invitation for the delegates to visit our school, Governor Colquitt, who presided, remarked to the Convention: "The University is a good place to visit, and is doing a good work"; and added that he had a servant who had attended our school some years, and the instruction received there had not pushed him above his position—he was the same humble, faithful boy about his work. Every summer he came to him for a recommendation to teach, which he cheerfully gave him, and the boy always returned in the fall the same good, modest young man.

Dr. McVicar also took a public occasion to express his appreciation of our work. After the close of his sermon, at the Central Presbyterian Church here, while recounting to the audience the many things of interest he had enjoyed in their city, he remarked that he had recently visited most of the universities of Europe, and added that nothing in Atlanta, or the great universities abroad, had interested him so heartily as their Atlanta University.

ANNUAL MEETING OF THE SOUTH-WESTERN CONFERENCE.

REV. W. S. ALEXANDER.

New Iberia was the place selected for our Annual Meeting this year, April 3–5, and one more attractive, or more important to the general interests of our work, could not have been chosen. This church was organized in 1866, and has a membership of 117, of which thirty have been received on profession of faith the past year. The population of the city is about 3,000, of whom nearly, if not quite, fifty per cent. are colored.

The South-western Conference is composed of fourteen Congregational churches, of which twelve were represented at our Annual Meeting.

The reports from the churches showed very clearly that the past year had been one of marked activity and spiritual prosperity. Several churches, as the Central, in New Orleans, and St. Mark's, in Terrebonne, have been blessed with revivals of great power. Other churches have been cutting off dead branches, and putting themselves in condition for better service. In tabulating the reports, I find that the present membership of the churches of our Conference is 806. There have been added on profession during the year (ending April 1st, 1878,) *one hundred and thirteen*, and four by letter. Forty-seven adults and *eighty babies* have been baptized.

As I have already spoken of the precious revival in Central Church, in which more than fifty were converted, and the church itself greatly quickened and refreshed, I will not recite the facts again. The church of Brother Clay (one of the veterans and pioneers of Congregationalism in Louisiana), in Terrebonne, has passed through joyful and glorious experiences. The church has been thronged for days and weeks. Mr. Clay said: "I did not know where all the people came from. The church and church-yard were filled with a dense mass of people. It seemed as though they sprung out of the ground." Night after night the earnest truths of the Gospel were preached, and night after night "mourners" crowded the anxious seats, crying for mercy. The people came from long distances, five and seven miles. God put honor upon His word, and many have been converted, and still the good work goes on. Pastor Clay's heart is filled with joy and thankfulness.

QUESTIONS DISCUSSED.

Among the topics considered at the Conference were the following:

Revivals: The best method of promoting and conducting them. *Education:* The demand of the hour; how shall we meet it? *Faith:* Its nature; how can we secure greater faith? Its joys and its triumphs. What more can we do to reach the people with the Gospel?

These questions were discussed with vigor and interest. Of course, no speeches had been prepared in advance, and I was surprised at the real excellence of the addresses. Mistakes in grammar were sometimes made, and there were not many classical allusions, but the speeches had the true ring, and good will come of them.

PUBLIC SERVICES.

The opening sermon was given by the Moderator, Mr. Alexander, from Matthew 1, 23: "They shall call his name Emmanuel; which being interpreted is, God with us." It was a great pleasure to speak to such an audience. The church was densely packed, the entry was filled; people took positions under the windows on the outside, and fully one hundred, having sought admission in vain, went reluctantly away. Mr. Hall, of New Orleans, preached the second evening; after which, the Moderator made an address on "Christian Unity," in the hope of removing or modifying some of the asperities and jealousies existing among the colored churches. The address was received with strong expressions of sympathy. One good old "auntie" said the next day: "Don't you say anything against that minister. He is trying to build up both sides. He don't wish to break down anybody."

ORDINATION.

On Friday evening Mr. Homer Jones, a member of the church at New Iberia, but a resident at Lake Piegneur, having passed a faithful examination before the Conference regarding his Christian experience, his religious belief, and his ability to preach, was ordained as an Evangelist.

Bro. Jones is a warm-hearted Christian, and will make an able and successful minister. He has served the churches faithfully for two years or more without compensation. He owns a small farm of eighteen acres on the shore of the beautiful Lake Piegneur. His worthy wife was for a short time a

student in Straight University. He expresses his willingness to leave his beautiful home, and go anywhere, even to Africa, where God may call him.

FAREWELL MEETING.

Friday morning was devoted to a "farewell prayer-meeting." It was a most tender and impressive scene. As one after another spoke, "the fire burned"; every eye was wet with manly tears, and when the entire Conference rose and joined hands, and they sang or chanted an old refrain, peculiar to themselves, beginning "Good-by, and shake hands," and we entered into covenant with God and with each other to go forth to another year of labor and self-denial, those dear brethren, in the excess of religious emotion, laughed and cried together. Thus was our meeting of 1878 brought to a close. The good pastor at New Iberia said: "Such a light was never kindled here before." The Conference adjourned to meet in New Iberia next year, at the call of the Moderator.

Dear brethren of the North, pray for us, and remember that we are trying to hold this distant outpost of the Church, and to extend, in this beautiful and fruitful land, the cherished faith and polity of our fathers.

THE SINGERS TO THE MISSIONARIES, GREETING.

We give the following extracts from a letter, written by the Jubilee Singers, from Erfurt, Germany, to the new missionaries to Africa. From the fact that they are all Fisk University students, the greetings of the gleaners in Europe to the sowers in Africa is full of pathetic interest:

ERFURT, GERMANY.

To ALBERT P. MILLER, ADA ROBERTS MILLER, ANDREW E. JACKSON, and ELLA HILDRIDGE JACKSON, Missionaries for Africa:

Dear Brothers and Sisters: The Jubilee Singers send greeting. Could we give you our greeting in person, it would be more satisfactory, as we can but feebly convey to you, in writing, how our hearts have gone out to you in love and sympathy, and up to God in thankfulness, since the glad tidings reached us of your having consecrated your lives and talents to mission work among our brethren in Africa. We have prayed and labored long for this day, and now, thank God, our prayers are being answered.

We realize in how large a degree our success has been attributable to the faithful prayers of you and your fellow-students, sent up daily in our behalf from Fisk University; and let us assure you that while you are doing battle for the Master, by helping to lift the dark pall of barbarism and superstition which enshrouds our kinsmen, you, in like manner, will be sustained by the prayers of your fellow students, and warm, earnest Christian hearts, not only in our own native land, but in Great Britain, Holland and Germany. They will follow your footsteps, faithfully and prayerfully, watching for the fruits which ye shall reap, in due season, if ye faint not, and rejoicing with you in the extension of Christ's kingdom.

You are our first band of missionaries at the outpost of the American Missionary Association in the land of our forefathers. May the light of God so shine in your hearts that its reflected rays shall be a balm to those who may come to you, to be healed and taught of God. May He give you strength to thrust in the "sharpened sickle" when the fields are ripe for the harvest, and the laborers so few.

With the love and best wishes of the Jubilee Singers.

(Signed)

GEORGIA M. GORDON,
F. J. LOUDIN,
B. W. THOMAS.
Committee.

AFRICA.

Arrival of the New Missionaries.

REV. FLOYD SNELSON.

I received the letters, telling of the new missionaries on the way to our mission, with great joy. I left home late last Thursday afternoon for this place to meet them. We came on very well until Friday night about ten o'clock, at which time we were caught in quite a storm, and had to anchor. As I had not been here since our first arrival, there were many things to look after.

Just as I was finishing up last night, the steamer came in, bringing them. I got out to them about 8.30 P. M., and spent nearly an hour with them. I am very favorably impressed with the first view of my new co-workers, and hope now to be able to carry on the work to greater success and with more ease.

Next morning they came ashore, and expressed themselves as favorably surprised at the appearance of the place and people. On the 26th, we hope to leave early for Good Hope.

FREETOWN, SIERRA LEONE,
March 25th, 1878.

First Impressions of Africa—A Sunday Service—A School Celebration.

REV. ALBERT MILLER.

On reaching Freetown, and walking about the place and conversing with the natives, we were very favorably disappointed. Some are very intelligent and kind-hearted. We attended a Sunday-school in the afternoon, and were much pleased to hear the children read and sing. They reminded me of a small country school in the South. A little boy played on the organ. We visited several of the natives, and I was everywhere surprised at seeing so much intelligence displayed. Brother Snelson had made all necessary preparations for our coming. The mission house had been fitted up nicely, so that we soon felt as if we were in an American village. We remained in Freetown two days, and Brother Snelson lost no time in showing us the many things of interest in this African city. We visited the market, and saw many things in the line of fruits to interest us. All were well pleased, but still longed to reach our adopted home.

Leaving Freetown on the 25th of March, we arrived here on the 28th, early in the morning. The men rowed all night. Mrs. Snelson, Mr. White and the children of the mission met us at the wharf. We could not have been more kindly received by any persons. We have been here several days now, and find the work promising and encouraging. Brother Snelson and his helpers are hard at work, and things, I suppose, are much more hopeful than they have been for years.

The church was filled last Sabbath to its utmost capacity with hearers. Brother S., I think, is the right man in the right place. The only charge I am able to bring against him is overwork. He has the confidence of the people, which is so necessary to success. Services were conducted by Brother Jackson and myself.

I find the people kind and obliging. They are very happy to have us, of their own race, come and teach and labor among them. Some seem ready to shout. We are well pleased with our new home, and are in a good state of health. The heat is very intense. All things seem to indicate a better day for the sable sons of Ham. Africa is not what rumor represents it to be—at least, what I have seen of it.

APRIL 3, 1878.—To-day has been one of great interest, both to parents and children. The day-school, under the general management of Brother White, turned out. An examination took place in the forenoon, after which the schools (day and Sabbath),

with two banners waving o'er head, came marching to a place near the mission-house, where a dinner had been prepared for them. Brother Snelson led the schools, and the children, full of joy, followed him. He led them through the principal streets of this our city, the sides of the streets being filled with lookers-on. All this seemed new to them, and I dare say it is new to this part of Africa. We had music, but very different from such as our American friends are accustomed to. An old tin box served as kettle-drum. This, with other instruments, made music sufficient for the children to march and keep pretty good time. Returning to the tables, the little ones ate dinner, using spoons, which is something very new to them. Each one seemed to be happy. The patrons were called upon to contribute for the giving of this dinner. Many responded, sending chickens, rice, etc. Of course, the whole affair was devolved upon Brother Snelson. He received contributions from traders and officials, many of whom are here on the coast. These, you will remember, are white, the friendship and kind favor of whom Brother S. has gained. They did not attend the exercises of the day, but came out at night, and listened to speeches from members of the school. The pupils spoke and sang well, and reminded me very much of my past experience in the South—so Southern-like.

All were highly pleased with the exercises of the evening. The American flag was on one side of the house, that of England on the other—thus bringing all in attendance between them. These two flags during the day were unfurled to the gentle breeze with which we were favored. Many of the leading men of Bonthe were here, and, with those from other places, took tea with us. I gain more interest daily for this my field of labor. I shall not wait to become acclimated, but shall proceed to labor at once.

Advantages of Colored Missionaries.

EXTRACT OF LETTER FROM A. E. WHITE.

You would like to know what I think about colored missionaries doing good here. My firm belief is, that they can do more than any other missionaries under the sun. These people have always been used to colored people. Most of the white men whom they have seen were traders, seeking their own good. They robbed the people of their produce and children, and destroyed their confidence. A white missionary has to be more careful than a colored one. The natives look upon a white person as unnatural, and think he is above them in every way, and that God made him so. They also think it is of no use for them to try to do the things they see the white man do. But, on the other hand, when they see a colored man do anything, they think if he can do it they can do it themselves. They are a great people to imitate. For a proof of what I have said, look at the Shengay Mission. It is conducted altogether by colored missionaries, and stands ahead of others on the coast. Do not think I say this because I am a colored man. I say it because I know it is true.

THE INDIANS.

School Wants and Farm Work.

W. W. WHEELER, KESHENA, WIS.

The school opened very encouragingly this term, and before the close of the second week we had fifty-four different boarding scholars, and were compelled to refuse admission to others, on account of our limited accommodations. Soon the scarlet-fever broke out, and before the close of the term twenty-three boarding scholars, and many of our day scholars, had been sent home on account of sickness.

The boarding scholars seem, generally, to be happy and contented with us, and eager to return at the opening of each new term; and their progress in their studies, and general deportment, is much greater than with the day scholars. The general interest,

also, of the tribe in the subject of education is greatly quickened. The boarding-school, with suitable accommodations, might be made a great blessing to the tribe. We feel sure we could readily obtain 100 scholars if we had the accommodations.

The tribe has asked the Department to appropriate, from their funds in the United States Treasury, $6,000 for the erection of a suitable building.

We see the dreadful results, in other tribes around us, of allowing the youth to grow up, without education, in contact with the whites, learning their vices and not their virtues, and it makes us long to see something done to save this people from the blight which has fallen upon so many other tribes before them.

I have spent nearly three weeks going over the Reservation since school closed, visiting from farm to farm, encouraging the Indians to make larger improvements; and I have been very greatly gratified to notice so many already clearing up new lands. I have only found three or four families who will not clear up some new ground this spring. Some will clear as much as three or four acres. Many are chopping and logging heavy timber without any team to help them.

I think there will be 300 acres of new land cleared this spring. I expect to distribute (only to those who clear at least one acre) 1,000 bushels of potatoes, besides corn, oats, wheat, and vegetable seeds, for many of them have not yet learned to provide beforehand. There are, however, quite a number who not only have enough for their own seed, but some to sell.

Could the boarding-school be kept up regularly for a few years, we should have great hopes for the future of this tribe, but there seems to be a strange lack of interest in this matter on the part of the authorities at Washington. We are now anxiously waiting for instructions to re-open this school. Meanwhile, the day-school is in operation, with an attendance of twenty-two scholars.

An Indian Wants a Cow.

Dr G L Mahon

Dr Sir i thought i would write a few lines to you to asking you that you dint not answered me when i was asking you while you was here about the Cow i want you to give me one if you Can i thing i would use the Cow very much if you would give me one i could get Some Butter from her and i could make good living on Butter with Potatoes if you Send me one Send who have a young Calf in her thats the one i like to have her and you will let me know it By G Wheeler and another thing about Potatoes Zack Brown told me he hasent got enough Potatoes Seeds for in a spring and ive got Plenty potatoes in Net Lake and if you want any i could Sell it to you Some that is for Zack Brown wants it Now i send my Best Regards to you

from ADAWWAN-NE QUA BENANS
VERMILLION LAKE.

THE CHINESE.

"CALIFORNIA CHINESE MISSION."

Auxiliary to the American Missionary Association.

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Fung Affoo's Bible Class—Visalia and Petaluma.

REV. W. C. POND, SAN FRANCISCO.

Remembering that the Sabbath worship at our Central Mission had never been described, though often alluded to in the MISSIONARY, I requested Bro. Fung Affoo to give an account of it, and received the following communication:

"As we have not much time to teach

them the Scripture on any other evening, we set apart Sunday and Wednesday evenings to teach them to read the Bible instead of their other lessons. On Sunday we have the "Bible-class," commencing at half-past eleven A. M., and continuing for one hour and a half. We sing about half an hour either in Chinese or in English, then offer a prayer, and then read a chapter from the Bible. Each verse they read after me, then I translate it into Chinese; when through interpreting, on each verse or paragraph I make some remarks which I have studied out during the week days. After we get through the chapter, I speak about ten minutes on a subject selected from that chapter beforehand, then one of our brethren offers prayer; we then unite in singing the Doxology, and close with the Lord's Prayer. Our exercises on Wednesday evening are similar to those we have on Sundays. It gives me much encouragement in the work seeing that they like to read the Bible more than ever before. Formerly only about one-half of the school attended the Bible-class on Wednesday evenings, but now they number nearly as many on that evening as on any other evening of the week. It seems as though their hatred of Christianity becomes less. Of course, many come to read the Bible only for the sake of learning the English, but in time we hope, when they know the truth of God, they will change their mind and heart, as some of them have already done, who are now on Christ's side, battling for the Lord.

"FUNG AFFOO."

The attendance at this Sabbath noon service averages about fifty-five. Of course, my pastoral duties render it impossible for me ever to be present. I do not think, however, that my presence would add anything to the worship or the work. I assist the helpers in their preparation, but I believe that in dealing with their countrymen they are more skilful than I could be, even if I could speak Chinese. It needs an experience in heathenism, to enable one to reach the heathen in the most efficient way. God chooses saved *sinners* to be messengers of salvation to those still lost. I think that the programme of this service, as Bro. Fung Affoo gives it, illustrates this fact. It is not one of my planning—not the one I should have chosen; but as I carefully consider it, I ask, "What *could be* better fitted for those for whom the service is arranged?"

Rev. T. M. Oviatt, whose missionary labors among the Chinese at San Leandro were attended with so rich a blessing, is now acting pastor of the Presbyterian church at Visalia. He has carried there his zeal for this good work; has already rented a small room, and opened a school. We shall aid him as far as we are able. Would that we had a hundred men like-minded with him touching this work!

Miss Anthony is obliged to relinquish the care of the school at Petaluma, and is succeeded by Miss Waterbury, whose Christian spirit is not unknown at No. 56 Reade St., New York. This school is quite small, but its members surpass those of every other school in liberality, and I cannot consent to abandon them. Christ, too, is becoming known to them. With increasing interest they study God's word. And they *sing*, somewhat at random, it must be confessed, in the matter of time and of tune, but with an eagerness and a gusto that betoken a beginning both of the spirit and the understanding in their song. Miss Anthony writes: "Wah Yene is a good Christian as far as he understands. He told me, one evening, that he prayed 'every morning, every dinner-time, and every night. Some people,' he added, 'not much good; likee go to church; make Mr. Hutchins [the pastor of the Congregational church] think they good. Some people very good, and pray to God. I likee be good—not much bad.'"

THE CHILDREN'S PAGE.

A TEACHER'S STORY.

The following letter is from a young girl who has not gone through the Middle Class at Hampton, but is showing much energy and tact, and doing good work as teacher in one of the rough places of the far South :

FLORIDA.

I will first say, I am a colored girl; my native home is in St. Augustine. I was raised by kind Northern friends. I am teaching school on the St. John's River, about thirty or forty miles from St. Augustine. In giving my descriptions, I will first describe my school-house. It is made entirely of logs, with the exception of the door and windows, which were given by Miss M. The skies may be seen in any part of the room. The cracks in the floor are large enough to put your hands through. When it rains, it leaks in like water dropping from the trees. There is no fire-place, nor was there any way for keeping warm until, the past week, a young man got me a little stove. But the house is so open this does but little towards heating it up. We have had some cold days, and the only way I had to keep my scholars warm was, to build two large fires and have the poor little children set around them (out of doors). I rubbed their little cold hands and bare feet, and oh! how it made my heart ache to see the tears stand in their eyes, when I asked them why they didn't put on shoes and warmer clothes, and the reply would be, "I have on all the clothes I got, and I ain't got no shoes." Sometimes, when I have on all I can to keep warm, most of my girls have only two garments on, the boys nothing but pants and shirt. Some of my pupils have to come between two and three miles, and then cross a creek. I have a sewing-school for my girls once a week. I read to them, and teach them things to sing while they are sewing. They are to keep what they make. I have been teaching three-and-a-half months. The age of my scholars is from three-and-a-half to twenty-four years. I have enrolled thirty scholars, most of them very good, all anxious to learn. The people are very, very poor, and have real hard times in getting clothing, and keeping from starving. They live in log huts, some of which leak, and are in a dreadful condition. I don't know how to describe some of them. There are a few white settlers here; some of them, when the folks work for them, won't pay. This makes it real hard, as the work they get from them is mostly their entire support.

RECEIPTS

FOR APRIL, 1878.

MAINE, $27.24.

Andover. S. W. Pearson	5 00
Bluehill. Mrs. S. D. and Mrs. P. C. 50c. ea.	1 00
Litchfield Corners. Cong. Ch. and Soc.	10 00
Winthrop. Cong. Ch. $10.24; Mrs. S. B. $1.	11 24

NEW HAMPSHIRE, $417.29.

Bristol. Cong. Ch. and Soc	2 75
Deerfield. ESTATE of Stephen Brown, by Joseph T. Brown, Ex	100 00
Exeter. "Friends in Second Cong. Ch.," *for a Teacher*	78 00
Fitzwilliam. H. H. W. and M. W. W.	1 20
Franklin. Cong. Ch. and Soc., to const. REV. AUSTIN H. BURR, L. M	35 00
Hampstead. Cong. Ch. and Soc	25 00
Hudson. Mrs. B. F. Chase, bbl. of potatoes.	
Kingston. Cong. Ch. and Soc. $5; Jacob Chapman $5	10 00
Laconia. Cong. Sab. Sch	6 75
Lyme. Cong. Ch. and Soc. (ad'l)	3 00
Manchester. C. B. Southworth $50; Rev. C. W. Wallace $25	75 00
Mount Vernon. Cong. Ch. and Soc	19 00
Nashua. First Cong. Ch. and Soc	34 78
Stoddard. Rev. H. H. C	1 00
Temple. Cong. Ch. and Soc	8 81
Wilton. "Mistletoe Band," *for Student Aid, Wilmington, N. C*	17 00

VERMONT, $1,166.04

Berlin. Cong. Ch. and Soc 11 25
Bennington. Mrs. M. B. K 50
Bradford. Cong. Ch. and Soc 35 35
Brattleborough. Cong. Ch. and Soc. (ad'l) . 50
Burlington. First Cong. Ch. and Soc 165 36
Clarendon. Cong. Ch. and Soc. (of wh. $3 from "Mrs. G. M. H.") $17.40; Cong. Sab. Sch. $8.02 ..... 25 42
Danby. Rev. L. D. M. 50
Dorset. Cong. Sab. Sch 25 00
East Barnard. Levi Belknap 2 00
Montpelier. Bethany Ch., to const. Rev. John H. Hincks, L. M 32 00
North Walden. S. W. O 50
Peacham. Estate of Ezra C. Chamberlin, by Wm. R. Shedd, Ex. ($60 of which to const. Miss Jane E. Chamberlin and Miss Jennie C. Watts, L. M's) 500 00
South Londonderry. "A Friend" 5 00
Springfield. "Springfield Mission Circle," *for Student Aid, Atlanta U* 150 00
Springfield. Mrs. F. P. 1 00
Swanton. Harry Smith 5 00
West Brattleborough. Cong. Ch. and Soc.. 14 46
West Fairlee Centre. Cong. Sab. Sch 14 10
West Rutland. Cong. Ch. and Soc. $16.10; Mrs. L. W. $1 ..... 17 10
Westminster West. Estate of Almira Goodhue, by Homer Goodhue, Ex 150 00
Westminster West. Cong. Sab. Sch 11 00

MASSACHUSETTS, $3,959.55.

Agawam. Cong. Ch. and Soc 21 71
Andover. Mrs. J. B. Clough $10; C. H. G., 25c 10 25
Ashby. Cong. Sab. Sch., *for Student Aid, Atlanta U* 10 00
Ashfield. B. H 54
Ayer. Mrs. C. A. Spaulding, *for Theo. Student, Talladega C* 70 00
Bolton. "A Friend," *for Student Aid, Atlanta U* 20 00
Boston. Walnut Ave. Cong. Sab. Sch. $132.16; Rev. Chas. Nichols $25 ..... 157 16
Braintree. Cong. Ch. and Soc 14 00
Brocton. Joseph Hewett $5; Mrs. Baalis Sanford, box of C 5 00
Brookline. Harvard Ch. and Soc 69 21
Buckland. Cong. Ch 9 55
Byfield. Mrs. Jerusha B. Root $30, to const. Martin Nelson Root, M. D., L. M.; Cong. Ch. and Soc. $5.75 ..... 35 75
Cambridge. No. Ave. Cong. Ch 74 91
Charlton. Cong. Sab. Sch 14 66
Chelsea. First Cong. Ch. and Soc 48 22
Concord. Trin. Cong. Ch. and Soc. $20; Thomas P. Carlton $2 ..... 22 00
Dedham. First Cong. Ch. and Soc 87 02
Dorchester. Thomas D. Quincy 2 50
Dunstable. Cong. Ch. and Soc 7 16
East Charlemont. Cong. Ch. (of which $1.75 from "Carpenter Bees," *for Colored Girls*) 21 00
East Longmeadow. Cong. Ch. and Soc 1 00
East Medway. Mrs. M. N. M. $1; E. B. D. $1 ..... 2 00
Fall River. Central Cong. Ch. and Soc 126 89
Feeding Hills. Cong. Ch. and Soc 6 17
Framingham. Plymouth Cong. Sab. Sch. $14.40; Mrs. E. H. $1 ..... 15 40
Groton. Union Cong. Ch. and Soc 36 02
Greenfield. Second Cong. Ch 3 56
Hadley. Mrs. E. Porter $5; Mrs. Eliza Huntington $2 ..... 7 00
Holden. Cong. Sab. Sch. $15; Cong. Miss. Ass'n $6, *for Wilmington, N. C* 21 00
Holliston. Cong. Sab. Sch 10 00
Holyoke. Second Cong. Ch. and Soc 14 97
Hopkinton. First Cong. Sab. Sch. $121.87; Mrs. P. J. Claflin $100 ..... 228 87
Hyde Park. First Cong. Ch. and Soc 41 88
Lexington. Hancock Cong. Ch. and Soc ... 13 47
Lowell. Mrs. S. L. P 50
Malden. First Cong. Ch. and Soc 58 72
Manchester. Cong. Ch. and Soc 50 00
Marshfield. Rev. E. Alden, 2 packages of books.
Medway. Estate of Clarissa A. Pond, by A. Pond, Ex 135 00
Medway. Mrs. A. D. Sanford, box of C.
Melrose. E. N. C 50
Methuen. Estate of Joseph F. Ingalls, by Samuel G. Sargent and Will. C. Sleeper, Ex's 959 09
Middleborough. First Cong. Ch. and Soc.. 20 00
Middlefield. Cong. Ch. and Soc., to const. Oliver Church and Rev. Chas. M. Peirce, L. M's 60 71
Middleton. Estate of Mrs. Catharine Merriam Wilkins, by Francis P. Merriam, Ex. 100 00
Monson. Cong. Ch. and Soc 17 60
New Bedford. Miss H. M. L 1 00
Newburyport. Mrs. J. B 50
North Adams. Cong. Ch 27 68
Northampton. First Cong. Ch 47 06
Newton. Eliot Cong. Ch. and Soc. $150.64; Mrs. C. F. R. $1 ..... 151 64
Newtonville. Mrs. J. W. Hayes 25 00
North Brookfield. First Cong. Ch. and Soc. 50 00
Oxford. First Cong. Ch. and Soc. $21.39; L. W. 50c 21 89
Pittsfield. James R. Jones 15 00
Princeton. H. N. M 5 00
Quincy. Cong. Ch. and Soc 37 00
Salem. Geo. Driver 5 00
Shelburne. Cong. Ch 9 61
South Amherst. Cong. Ch. and Soc 10 00
Southfield. W. H. E 50
South Framingham. South Cong. Ch. and Soc 88 00
South Hadley. First Cong. Ch. and Soc. 14 00
South Hadley Falls. First Cong. Ch. $42; Cong. Ch. and Soc. $41 ..... 83 00
South Plymouth. Cong. Ch. and Soc 11 13
South Weymouth. Union Cong. Ch 30 00
Spencer. Ladies' Benev. Soc 20 00
Springfield. First Cong. Ch. and Soc. $38.55; Hope Cong. Ch. $21.55; South Cong. Ch. $12.96 ..... 73 06
Sudbury. U. E. Ch. and Soc 25 50
Sutton. R. L 1 00
Templeton. J. L. $1; L. M. 50c 1 50
Tolland. Mrs. N. E. S 50
Waltham. Trin. Cong. Ch. and Soc 36 50
Warwick. Trin. Ch. and Sab. Sch 12 00
Webster. First Cong. Ch 25 00
Westborough. Cong. Ch. and Soc., M. C. Coll. $26.93; Cong. Sab. Sch. $56.02; Mrs. W. F. Morse $5 ..... 87 95
West Brookfield. Cong. Ch. and Soc 26 75
Westhampton. Cong. Ch. and Soc 15 50
West Springfield. Park St. Ch 15 00
Williamsburgh. Cong. Ch. and Soc 14 14
Williamstown. First Cong. Ch 15 39
Wilmington. Cong. Ch. and Soc 41 80
Winchester. P. S. $1; "Two Children" 86c. 1 86
Worcester. Salem St. Ch. M. C. Coll 19 10
——— "A Friend" 250 00
——— "A Friend" 20 00

RHODE ISLAND, 27c.

Providence. Rev. W. P. Doe, box of books.
Slaterville. M. J. T 27

CONNECTICUT, $2,583.80.

Ansonia. Cong. Ch 26 71
Avon. Miss L. A. A 50
Berlin. Second Cong. Ch 10 00
Birmingham. Cong. Ch 46 38
Bolton. Cong. Ch. and Soc 10 00
Bristol. Cong. Sab. Sch 10 00
Broad Brook. Cong. Ch 11 00
Darien. Cong. Ch 35 50
East Hartland. Cong. Ch. and Soc 8 24
East Woodstock. Estate of George A. Paine, by John Paine, Ex 646 15
Fairfield. Cong. Ch 54 42
Farmington. Cong. Ch 63 52
Groton. Cong. Sab. Sch 10 44
Guilford. "Lea." 10 00
Haddam Neck. Cong. Ch. and Soc 4 15
Higganum. Mrs. R. Reed $1.25; Mrs. R. G. $1; Mrs. G. T. G. $1 ..... 3 25

Huntington. N. T. and D. L. $1 ea..... 2 00
Killingly. Miss E. F. Jencks..... 5 00
Ledyard. Cong. Ch..... 8 75
Mansfield. Second Cong. Ch..... 7 00
New Haven. Howard Ave. Cong. Ch. and Soc. $22; College St. Ch. $10; Centre Ch. (ad'l) $5; A. T. $1..... 38 00
North Branford. Cong. Ch..... 22 00
Norwich. Mrs. J. M. Huntington, *for Student Aid, Atlanta U*..... 5 00
Plantsville. Mrs. E. Hotchkiss, *for Student Aid, Atlanta U*..... 5 00
Plainville. Dea. L. H. Carter, *for Student Aid, Atlanta U*..... 50 00
Prospect. B. B. Brown $10; Andrew Smith $5..... 15 00
Putnam. ESTATE of Chandler A. Spalding, by Emily Spalding and Calvin D. Williams, Ex's..... 1,046 63
Rockville. Second Cong. Ch..... 118 65
Saybrook. Cong. Ch..... 8 81
Sherman. Cong. Ch. and Soc..... 22 75
South Coventry. Cong. Ch..... 47 84
Southington. Cong. Ch..... 18 17
Thomaston. Cong. Ch..... 31 94
Westford. Cong. Ch..... 5 00
West Hartford. Cong. Ch..... 85 00
West Stafford. Cong. Ch. (ad'l)..... 1 00
Windham. Cong. Ch. and Soc..... 14 00
Windsor Locks. Cong. Ch..... 65 00
Woodbury. Mrs. E. L. Curtiss..... 10 50
Woodfords. Dr. E. C..... 50

NEW YORK, $1,197,84.

Albion. L. S..... 1 00
Binghamton. "A Friend" (ad'l) $12.50; Mrs. J. E. Bean $10..... 22 50
Brooklyn. Plymouth Church $329.15; Central Cong. Ch. $182.50; Mrs. Mary E. Whiton $15; Mrs. William Bane, packages books and C..... 526 65
Cleveland. Rev. W. S. T..... 60
Eagle Harbor. A. P..... 48
Geneva. Mrs. G. F. Milton (of which $5 *for Student Aid*)..... 10 00
Himrods. Mrs. G. S. Ayres..... 5 00
Homer. Mrs. E. B. Dean..... 5 00
Hume. Mrs. L. H. P. and Mrs. J. H. 1 00
Ithaca. First Cong. Ch..... 11 52
Martinsburgh. Mrs. W. Arthur..... 2 00
Medina. Ladies' Miss. Soc. of Presb. Ch., by Lina Burroughs, box of C. and books.
New York. Broadway Tabernacle Ch. $440.93.—"Pilgrim Band," Broadway Tab. Sab. Sch. $11.41, *for Student Aid.*—"A Friend," package, *for Memphis, Tenn*..... 452 34
Norwood. "A Friend," by Rev. C. H. Rowley..... 4 37
Nineveh. Reuben Lovejoy..... 100 00
Oxford. Ass'd Presb. Soc..... 9 58
Rome. John B. Jervis..... 25 00
Saratoga Springs. S. C..... 50
Syracuse. Mrs. C. C. Clarke..... 6 80
Troy. Mrs. E. C. S..... 1 00
Utica. Mrs. Cornelia Hurlburt..... 10 00
West Brook. T. S. H..... 50
West Winfield. L. Bucklen..... 2 00
Wolcott. H. M. Hamilton, box of books.

NEW JERSEY, $101.50.

Montclair. First Cong. Ch. (in part)..... 100 00
Phillipsburg. H. P. M..... 50
Trenton. Mrs. E. B. F..... 1 00

PENNSYLVANIA, $15.

Philadelphia. Mrs. S. L. Chester..... 5 00
Pittsburgh. Sam'l Boyd..... 10 00

OHIO, $910.87.

Akron. Cong. Ch..... 81 70
Andover. Cong. Ch..... 9 71
Bellevue. Cong. Ch..... 23 50
Cincinnati. Rent, *for the poor in New Orleans*..... 78 72
Cleveland. Euclid Ave. Cong. Ch..... 18 80
Deerfield. Mrs. Wm. Penn..... 10 00
Geneva. First Cong. Ch..... 20 50
Huntington. First Cong. Ch..... 23 25
Kent. First Cong. Ch..... 15 50
Lenox. "A Friend"..... 5 00
Mallet Creek. Dr. J. A. Bingham..... 5 00
Marysville. Ladies' Home Miss. Soc. of Cong. Ch..... 6 50
Mechanicsburgh. Mrs. M. K. H..... 1 00
New Richland. E. J..... 1 00
North Benton. Mrs. M. J. H..... 50
North Ridgefield. First Cong. Sab. Sch.... 1 15
Oberlin. ESTATE of Mary I. Hulburd, by Hiram Hulburd, Ex..... 50 00
Oberlin. L. F..... 1 00
Penfield. B. R..... 1 00
Plymouth. ESTATE of Henry Amerman, by J. H. Packer..... 400 00
Richfield. S. R. Oviatt $3; Mrs. S. Townsend $2.50..... 5 50
Sandusky. First Cong. Ch., to const. REV. JOSIAH STRONG and L. H. LEWIS, L. M's. 60 00
Steubenville. Woman's Miss. Soc. of First Cong. Ch..... 8 50
Toledo. Mrs. Eliza H. Weed..... 10 00
Wadsworth. Cong. Ch. $10; Geo. Lyman $5..... 15 00
Wauseon. Cong. Ch. and Soc..... 6 55
West Andover. Cong. Ch..... 20 29
West Williamsfield. Cong. Ch. and Soc.... 3 20
Youngstown. Woman's Miss. Soc..... 20 00

INDIANA, $21.67.

Fort Wayne. Cong. Ch..... 14 67
Liber, J. R. Wells..... 5 00
Sparta. John Hawkswell..... 2 00

ILLINOIS, $945.82.

Alton. "Church of the Redeemer"..... 30 00
Aurora. New Eng. Ch..... 20 00
Bloomingdale. S. S. Harrison..... 2 00
Champaign. Mrs. A. O. H..... 60
Chicago. First Cong. Ch..... 473 78
Chicago. Plymouth Cong. Ch. Sab. Sch. $25, *for Student Aid, Fisk U.*—Three Subscribers $1 ea.; Mrs. M. J. B. $1; Bethany Cong. Ch. 50c..... 29 50
Dunlap. Mrs. Elmira Jones..... 10 00
Galesburg. First Cong. Ch..... 83 64
Geneseo. Cong. Ch..... 143 80
Hinsdale. Cong. Ch..... 14 00
Kewanne. Cong. Sab. Sch, *for Student Aid, Fisk U*..... 25 00
Lake Forest. Mrs. W. H. F..... 1 00
La Harpe. Mrs. E. J. N..... 1 00
Morris. Miss Narcissa Sample, *for Student Aid, Tougaloo U*..... 2 00
Morrison. Mrs. S. T. $1; Mrs. A. P. $1; A. M. S. $1..... 3 00
Oak Park. Mrs. J. Huggins, *for Student Aid*..... 10 00
Peru. Cong. Bible Sch., *for Student Aid, Fisk U*..... 12 50
Plymouth. Cong. Ch..... 14 00
Rockford. Ladies' Miss. Soc., *for Student Aid, Fisk U*..... 25 00
St. Charles. Ladies' Miss. Soc..... 5 00
Sparta. Bryce Crawford $5; Robert Stevenson $2..... 7 00
Tolono. Mrs. L. Haskell..... 10 00
Tonica. Cong. Ch..... 23 00

MICHIGAN, $132.41.

Detroit. Individuals, by Mrs. R. Nutting $2.75; C. I. W. $1..... 3 75
East Saginaw. Cong. Ch..... 25 00
Grand Rapids. E. Ball and Mrs. Avery $10 ea.; M. Wood $5, *for Student Aid, Fisk U.* 25 00
Hudson. Cong. Ch..... 10 66
Kalamo. Cong. Ch..... 3 00
Lansing. Cong. Ch. Sab. Sch., *for Student Aid, Fisk U*..... 25 00
Muskegon. Cong. Sab. Sch., *for Student Aid, Fisk U*..... 25 00
Stanton. Cong. Sab. Sch., *for Student Aid.* 10 00
Warren. Rev. J. L. Beebe..... 5 00

WISCONSIN, $145.60.

Big Springs. Cong. Ch 1 25
Clinton. Cong. Ch..... 21 00
Columbus. Cong. Ch 8 18
Fort Howard. Mrs. C. L. A. Tank 2 00
La Crosse. Cong. Sab. Sch. *for Fisk U*..... 50 00
Milwaukee. Hanover St. Cong. Ch 8 00
Stoughton. Box of C. and $1 ..... 1 00
Warren. Cong. Ch 17 00
West Salem. Cong. Ch 27 17

IOWA, $2.695.54.

Burlington. Mrs. Hannah Everall 5 00
Cedar Falls. Cong. Sab. Sch., *for Student Aid* 2 00
Chester Centre. Cong. Sab. Sch. $16.50; Prairie Gleaners $13.50; Mrs. D. B. D. $1, *for a Student, Fisk U*..... ..... 31 00
Clinton. Cong. Ch. (ad'l) 1 00
Des Moines. Ladies' Miss. Soc., *for Student Aid, Fisk U* 10 00
DeWitt. Cong. Ch..... 11 00
Dubuque. Cong. Sab. Sch., *for Student Aid, Fisk U*..... 25 00
Dunlap. Cong. Ch..... 9 06
Grinnell. ESTATE of Charles F. Dike, by Mrs. C. F. Dike, Exec'x..... 2,500 00
Grinnell. Mrs. S. H. Bixby $4.—Hon. J. B. G., 50c., *for Mag* 4 50
Hampton. Mrs. W. P. B..... 1 00
Kellogg. Mrs. Dunn..... 5 00
Keokuk. "Signature" 10 00
Maquoketa. Miss. Soc. of Cong. Ch..... 13 53
McGregor. Mrs. R. G. and Mrs. E. P. D... 50
Muscatine. Henry Hoover, *for Student Aid, Fisk U*..... 5 00
Osage. Woman's Miss. Soc., bal. to const. MRS. LUCRETIA DEERING, L. M..... 5 85
Sheldon. Cong. Sab. Sch., *for Student Aid*. 1 10
Waltham. ESTATE of Miss Emeline E. Williams, by William Mason..... 50 00
Waterloo. Woman's Cent. Soc..... 5 00

MINNESOTA, $47.45.

Minneapolis. Plym. Ch..... 23 75
Rushford. Cong. Ch..... 3 00
Spring Valley. Cong. Ch. and Soc..... 11 30
Tivoli. L. H..... 1 00
Zumbrota. First Cong. Ch..... 8 40

KANSAS, $66.32.

Blue Rapids. Cong. Ch..... 3 35
Eureka. Cong. Sab. Sch., *for Student Aid*.. 3 12
Lawrence. Second Cong. Ch. $3; Rev. A. M. R. $1..... 4 00
Leavenworth. Mrs. S. A. Cutts..... 5 00
Meriden. "A Friend of Missions"..... 10 00
Russell. Cong. Ch..... 5 00
Topeka. First Cong. Ch..... 20 00
Wabaunsee. "First Ch. of Christ"..... 15 85

NEBRASKA, $31.50.

Nebraska City. Cong. Sab. Sch., *for Student Aid*..... 1 50
Schuyler. By Rev. A. Dresser..... 30 00

CALIFORNIA, 51c.

Madison. Mrs. N. N. T..... 51

TENNESSEE, $461.26.

Chattanooga. Rent $300; Church Coll. $10.26..... 310 26
Chattanooga. Rev. Temple Cutler, *for Student Aid, Tougaloo U*..... 13 00
Maryville. Prof. P. M. B..... 25
Memphis. Le Moyne Sch..... 137 75

NORTH CAROLINA, $290.40.

Raleigh. Pub. Sch. Fund $150; Washington Sch. $8.20..... 158 20
Wilmington. Normal School $121.75; Cong. Ch. $7.40..... 129 15
Woodbridge. Tuition 3 05

SOUTH CAROLINA, $220.55.

Charleston. Avery Institute..... 220 55

GEORGIA, $417.61.

Atlanta. Atlanta University..... 109 00
Atlanta. "A Friend" $58; Rev. S. S. Ashley $12, *for Student Aid*.—Prof. T. N. Chase $25..... 95 00
Macon. Lewis High Sch..... 62 70
Savannah. Rent $83.33; Tuition $67.58.... 150 91

ALABAMA, $388.09.

Athens. Trinity Sch..... 26 00
Mobile. I. G 50
Montgomery. Pub. Fund..... ..... 225 00
Selma. Rev. Fletcher Clark, *for Student Aid, Tougaloo U*..... 6 35
Talladega. Talladega College 130 24

MISSISSIPPI, $64.05.

Jackson. Byron Lumly $10; J. Stadeker & Son $5, *for Barracks, Tougaloo*..... ..... 15 00
Tougaloo. Tougaloo University 43 05
Tougaloo. W. P. Dulaney, M. D., *for Barracks*..... 5 00
Yazoo City. Hon. W. D. Gibbs, *for Barracks, Tougaloo*..... 1 00

LOUISIANA, $137.

New Orleans. Straight University 137 00

TEXAS, 50c.

San Antonia. G. W. W..... 50

CANADA, 50c.

Camlachie. Rev. J. M. G..... 50

ENGLAND, $900.95.

Freedmen's Missions Aid Soc., *for Mendi Mission* 900 95

SCOTLAND, $200.

Glasgow. Mrs. Ann McDowell, *for a Teacher* 200 00

TURKEY, $10.

Van. Dr. Geo. C. Raynolds and wife 10 00

Total.....17,557 13

Total from Oct. 1st to April 30th. $103,309 96

H. W. HUBBARD,
Ass't Treas.

RECEIVED FOR DEBT.

Brewer, Me. M. Hardy..... ..... 25 00
Portland, Me. "A Member of State St. Ch."..... 50 00
Manchester, N. H. C. B. Southworth..... 50 00
Boston, Mass. Mrs. Nancy B. Curtis... . 500 00
East Claremont, Mass. A. P. Leavitt..... 50 00
Rockport, Mass. "A Friend..... 5 00
Woodworth, Wis. Rev. Thomas Gillespie.. 10 00
Meriden, Kansas. A Friend of Missions... 10 00
Chattanooga, Tenn. Cong. Ch. Sab. Sch... 16 00

716.00
Previously acknowledged March receipts...8,921.72

Total $9,637.72

RECEIVED FOR TILLOTSON C. AND N. INST., AUSTIN, TEXAS.

Glastonbury, Conn. J. B. and W. S. Williams..... 400 00
Englewood, N. J. "A Friend"..... 2 50

402.50
Previously acknowledged Feb. receipts..... 422.00

Total $824.50

Constitution of the American Missionary Association.

INCORPORATED JANUARY 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October or November, for the election of officers and the transaction of other business at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counselling, sustaining and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society: to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This society, in collecting funds, in appointing officers, agents and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches or individuals agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notifications of the meeting.

* By evangelical sentiments, we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith and holy obedience in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

The American Missionary Association.

AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves. Since Emancipation it has devoted its main efforts to preparing the FREEDMEN for their duties as citizens and Christians in America and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy towards the INDIANS. It has also a mission in AFRICA.

STATISTICS.

CHURCHES: *In the South*—In Va., 1; N. C., 5; S. C., 2; Ga., 11; Ky., 5; Tenn., 4; Ala., 12; La., 12; Miss., 1; Kansas, 2; Texas, 4. *Africa*, 1. *Among the Indians*, 2. Total, 62.

INSTITUTIONS FOUNDED, FOSTERED OR SUSTAINED IN THE SOUTH. *Chartered:* Hampton, Va.; Berea, Ky.; Talladega, Ala.; Atlanta, Ga.; Nashville, Tenn., Tougaloo, Miss.; New Orleans, La.; and Austin, Texas, 8; *Graded or Normal Schools:* at Wilmington, Raleigh, N. C.; Charleston, Greenwood, S. C.; Macon, Atlanta, Ga.; Montgomery, Mobile, Athens, Selma, Ala; Memphis, Tenn.; 11; *Other Schools*, 7. Total, 26.

TEACHERS, MISSIONARIES AND ASSISTANTS—Among the Freedmen, 209; among the Chinese, 17; among the Indians, 16; in foreign lands, 10. Total, 252. STUDENTS—In Theology, 74; Law, 8; in College Course, 79; in other studies, 5,243. Total, 5,404. Scholars taught by former pupils of our schools, estimated at 100,000. INDIANS under the care of the Association, 13,000.

WANTS.

I. A steady INCREASE of regular income to keep pace with the growing work in the South. This increase can only be reached by *regular* and *larger* contributions from the churches—the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accomodate the increasing numbers of students; MEETING HOUSES, for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers here and missionaries to Africa—a pressing want.

Before sending boxes, always correspond with the nearest A. M. A. office, as below.

NEW YORK....H. W. Hubbard, Esq., 56 Reade Street.
BOSTON .....Rev. C. L. Woodworth, Room 21, Cougregational House.
CHICAGO .....Rev. Jas. Powell, 112 West Washington St.

MAGAZINE.

This Magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

Those who wish to remember the AMERICAN MISSIONARY ASSOCIATION in their last Will and Testament, are earnestly requested to use the following

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of —— dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses [in some States three are required—in other States only two], who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.